A

SERMON

Preach'd before the

SOCIETIES

FOR

Reformation of Manners

IN

DUBLIN:

October *the* 4*th*, 1698.

By *Tho. Emlyn.*

Published at the desire of the said SOCIETIES.

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Printed by *Andrew Crook*, Printer to the Kings Most Excellent Majesty, for *Math. Gunne* at the Sign of the Bible and Crown in *Essex-street*, and *Josiah Shaw* at *Russel's* Coffee-house on *Cork-Hill*, Booksellers. M DC XC VIII.

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I. Sam. 2. v. 30.

Them that honour me, I will honour; and they that deſpiſe me ſhall be lightly eſteemed.

AS 'tis eaſy to apprehend the Important Conſequences of that Excellent Work, for the furtherance of which, we are here met, *viz.* The endeavouring an effectual reſtraint, upon the Open Indecencies of a Lewd Age: So I doubt not, but the Tryal which ſome of you have made herein, hath convinc'd you, more than ever, that not a few Diſcouragements, are like to attend, the promotion of ſo Pious a Deſign: That the Strong man armed, after ſo long and quiet a poſſeſſion, is not to be turned out but with conflict and violence; That thoſe Sons of *Belial*, who if let alone, will ſurely prove as Thorns in your ſides, by provoking the Anger of Heaven againſt us, are when you thruſt them away as Thorns in your hands, ſo that as *David* ſpeaks, He *that touches them, had need be feneed with Iron and the ſtaff of a Spear:* 2 Sam. 23. 6. 7.

Since therefore 'tis now my part, to ſtrengthen your hands, that they may never hang down, in the purſuit of ſo ſacred an Attempt, I have judg'd it requiſite to lay before you ſome *Motives*, that may be proportionable, both to the greatneſs of your Task, and the *Variety* of your Diſcouragements.

And I think there is enough contained in the Text, to anſwer my end; for it intimates your Work to be honourable in God's account, and that it ſhall redound to your own immortal honour in the iſſue.

Humane Nature never acts with more violence and force, than when it feels the power of Aſpiring Ambition after great Renown, and tho', my Brethren, I hope the fading honour of this World is contemptible in your Eye, as Sounding Braſs, or a Tinkling Cymbal; yet honour from God is a great thing,

all ambition is juſt, but none too great, nor any contention too warm where this is the Prize.

How ſuitable an Application to the preſent occaſion, my Text will admit of, may better be ſeen, after a little enquiry into the Context. 'Tis part of a ſad Meſſage from God, and for the greater ſolemnity ſent by a Man of God to *Eli*, who was over the Tribes of *Iſrael* a Judge; and over the Houſe of God the High-Prieſt; how he came by the latter Dignity is not evident; both from Scripture and *Joſephus* it appears, that he was not of the Elder Line of *Aaron*'s Family by *Eleazer*, but of the younger, from *Ithamar*, and conſequently not the legal Heir to that Honour; but ſometime, during the Rule of the *Judges* over *Iſrael*, the High-Prieſthood was tranſlated to the younger Line, for what cauſe is not known: A very Learned Author, in the Jewiſh Hiſtory, ſuppoſes it might be, becauſe of the miſcarriage of the High-Prieſt, in permitting *Jephthah* to Sacrifice his Daughter, when he ſhould have counſelled him better, out of the Law of God; and this ſuppoſition of his, may find ſome countenance from that Relation of ſome of the Jewiſh Doctors which I meet with elſewhere; they ſay, That *Jephthah* diſdained to go to the High-Prieſt for a Commutation, or releaſe from his Vow; and he wou'd not go to *Jephthah*, becauſe he did not ask his help; therefore ſay they, *Jephthah was ſmitten with the Palſey, and the High-Prieſt was deprived of the Spirit of God*; And if ſo much be true, the other is no unlikely Suppoſition. By this it ſeems, *Eli*, in his poſſeſſion of that Office, carried a memorial of God's diſpleaſure againſt the Neglecters of his Honour, and yet himſelf incurs it the ſame way: Not by any poſitive preſumptious crime of his own, but by remiſsneſs in checking the Profaneſs of others.

Dr. Ligh. 2d. Vol. p. 1218.

D. Tayl. Duct dub. p. 579.

The Iniquity of his Sons was come to an unſufferable and daring heighth, they proſtituted their Sacred Function to their *Senſuallity* and *Luſt*, as it is ſet down from Verſe 12, to verſe 18, ſuch was their contempt of God, that thô the Tabernacle was his Houſe, and they were only his Guard and Attendance, and the Sacrifices, his Proviſions, yet they would be ſerved firſt, and would carve for their own bellys, before it went to God's Table, I mean before the fat was burn'd on his

his Altar. And being thus highly fed, like Horſes they neigh-ed after their Neighbours Wife, *Jer.* 5. 8. They lay with the Women at the door of the Tabernacle, *ver.* 22. as if they would affront God to his face, putting their filth under his very Noſe; thus his Houſe was now made a Den of Harlots and Adulterers, that afterwards was ſo of Thieves and Rob-bers; inſomuch that men abhorred the Offering of the Lord, *v.* 17. It cannot but grieve Conſcientious Worſhippers, to ſee the Sacred Solemnities of Religion, paſs through Unhal-lowed hands, that reap indeed the benefit of others Reverence for God, while themſelves ſhew none.

But, what is this to *Eli*? that he muſt ſuffer for other mens ſins; It was, becauſe he reſtrained them not, *Chap.* 3. *v.* 13. He did indeed reprove them, *Chap.* 2. *v.* 24. He dealt gently with the Young-men; but Impudent Sinners require ſharper Corrections, than Friendly Rebukes; like the unruly *Levia-than*, they laugh at the ſhaking of that Spear, and thoſe Ar-rows will not make them flee, *Job*, 41. 28, 29. So that when better Remedies are in our power, a bare Reproof of bold Sin-ners, is no ſufficient discharge of our Duty; God counts this for nothing in *Eli*; He as a Magiſtrate ſhould have made 'em Publick Examples, for a warning to others: For neglecting this, God ſends him a ſevere Meſſage, *upbraiding* him with In-gratitude for paſt Favours, ſo ill requited; *charging* him with honouring his Sons above his God, to ſave their Reputation, he let God's ſink and fall; and then *recanting* all his former thoughts of Kindneſs, all his Conditional Promiſes, he threa-tens him and his Family with Utter Ruine to the Generations to come. The reaſon and equity of which procedure in this and like Caſes, he expreſſes in the words of the Text, *Be it far from me, for them that honour me, I will honour.* As if he had ſaid, after the manner of men, I had once a great Kindneſs for thee and thy Houſe, and hadſt thou but concerned thy ſelf to vindicate my Name, by ſuppreſſing and puniſhing the wick-edneſs of thoſe Vile Wretches, thou hadſt loſt no honour by it, I would have advanc'd thee to great Dignity; but now far be it from me, to honour ſuch a ſcornful deſpiſer of his God, no; 'tis fartheſt from my thoughts, thy name ſhall pe-riſh, thy memory rot, thy Family ſink, and thy poſterity

ſhall continue, only to be, by their poverty, and ignominy the Monuments of thy Sin, and my Indignation; I'le reſerv my Favours for them that ſhall do me the Service which tho refuſedſt: And that you may not think this proceeding to b any ſingular Inſtance with *Eli* only, God lays it down as general Rule, *Them that honour me*, &c.

Having led you thus, to a right view of the words, I ſup poſe I ſhall do no violence to them, by deducing from them this Propoſition, *viz.*

Doct. *That they who honour God, by endeavouring to ſuppreſs an puniſh the ſcandalous Crimes of Profane Sinners, ſhall have thei Zeal repayed with eminent returns of Honour from God; while they that are unconcerned for his Glory in that matter, ſhall be the objects of contempt and diſdain.*

The latter Branch may ſerve to enforce the former, which I will proſecute under theſe General Heads. *Firſt*, I will endeavour to ſhew that ſuch as are ſincerely engaged in this Deſign, do honour God in it. *Secondly*, That God will repay their Zeal, by honouring them. *Thirdly*, I ſhall apply the whole to excite, and encourage you that are, or may be engag'd in this happy affair.

I. They who endeavour to ſuppreſs the Scandalous Crimes of the Age, do greatly honour God: He who is the beſt Judge of his own honour, plainly owns it here, in that he charges *Eli* with failing to honour him, by neglecting this work.

And here I muſt conſider firſt what it is to honour God, And then how we may apply it to ſuch perſons. As for honouring God in general, 'tis not like his honouring us, which is by conferring ſome Excellency or Dignity upon us, to make us greater than we were before: 'Tis God's honour that he is not capable of ſuch as this; he cannot be a more Glorious, Exalted Being, than he is. We can therefore honour God only ſuch ways as theſe, *either Internally*, by high and loſty conceptions of his Being and Perfections, by being fill'd with adoring, admiring Apprehenſions of his Infinite Majeſty, Wiſdom, Power and Goodneſs; making him the Object of our Chief Eſteem, and Superlative Love. *Or Externally*, by ſome ſenſible Manifeſtation of this; of vvhich open, viſible honour, I am principally to ſpeak; and it is to be given one of theſe tvvo Ways in general.

I. When

I. When we wipe off any diſhonour or reproach caſt upon God; preventing or removing what may tend to diſparage his perfections, to weaken his Authority with men, to abate of his due reverence, or to render him cheap and mean in the Eyes of any; this is to preſerve his Honour.

II. When we do any thing that repreſents him great and glorious to others, when we expreſs our own high thoughts of God, ſo as to give occaſion to them to raiſe their eſteem of him, whether it be by Words or Actions, and theſe either of Worſhip or other obedience, ſo praiſe glorifies God, *Pſ.* 50. *ult.* it declares his Excellency, and raiſes admiration; any thing that greatens God in the ſence of men, is honour done to him.

Now I come to apply it, by ſhewing that they do thus honour God, who labour to ſuppreſs open profaneſs: And this will fully appear if we conſider.

1. That open profaneſs is a great diſhonour to God, from the reproach of which, theſe perſons ſeek to reſcue his Name. Tho' the Eyes of God are ſo very pure, that the leaſt Mote of Sin offends them, as truly as the greateſt Beam, yet not in the ſame meaſure: God is diſhonoured, and his Law affronted by every indulged Sin, be it never ſo well covered under the Vail of Secrecy, or diſguiſed by the Arts of Hypocriſie; but then 'tis but like a private affront, which puts not half that diſgrace upon a man, as ſome open abuſe. Some reverence for God is yet preſerved among men, when the Sons of *Belial* do in outward behaviour imitate the Sons of God, when the Devil dares not appear in his own colours, but as of old, in *Saul*'s time, ſhrouds himſelf under the Prophets Mantle. But when men declare their Sin as *Sodom*, when their Crimes are of the firſt Magnitude, and in open view; when they Swear in the Market place, Reel in the Streets, and Aſſemble themſelves by Troops in Harlots Houſes; then the Honour of God receives a deep Wound, and the higheſt contempt is poured on that Being of infinite *Majeſty*, as tho' he were a Being of no Authority, whoſe will they dare at any time contradict, whoſe Indignation they Challenge, and his Threatnings they treat with Mockery and Scorn. Such things as theſe, ſink the eſteem of God in the World, and make

make him contemptibly ſpoken of, *Rom.* 2. 23, 24. *Some* are tempted hereby to ſay, that he hath *forſaken the Earth*, and minds not what is done there, *Ezek.* 9. 9. *Others*, that *God is like themſelves*, not ſo much an Enemy to their Crimes, as ſome pretend, *Pſal.* 50. 21. And if ſuch men go on without check in this manner; What will become of the Honour of God at preſent? How will his Authority and Worſhip be upheld, or his Memorial be preſerved among men?

Now from this grievous contempt, the friends of God wou'd gladly ſee his name Vindicated; which muſt be either by *Reclaiming* ſuch vile Offenders, of which there is almoſt no hope, for can the *Ethiopian* change his Skin, or the Leopard his Spots? then may ſuch long accuſtomed over-grown Sinners learn to do well: Or by *Puniſhing* them with marks of publick Diſgrace, this may prove a means of *Reforming* them, who having no feeling in their ſeared Conſciences, are in vain attacked with ſerious Counſel and Arguments, but it may be will learn, when taught, as the men of *Succoth* were by *Gideon*, with Briars and Thorns; or as *Manaſſeh* by Fetters and Bonds: However, ſuch publick puniſhments will deter others from an imitation, and will be an open Teſtimony, that the Community diſowns ſuch perſons with Shame and Indignation, and cannot with Patience bear their inſolent affronts of the great God; theſe methods will very much prevent the common contempt of God, they teach the people to look upon ſuch Sins with horror, as baſe and criminal Acts; and thus in a good meaſure the Honour of God is maintained and ſalved, by ſuppreſſing and puniſhing open Immorality in the general.

Jer. 13. 23.

And among all the Works of Darkneſs that are common, I think there are none, againſt which the wounded Honour of God more requires your zealous help, than againſt thoſe enormities, which you of *theſe Societies* have taken ſpecial cognizance of, *viz.* Profane Swearing and Curſing, breaking the Sabbath, and abominable Uncleanneſs; Crimes ſo hainous, that one can hardly ſay, as God to the Prophet, Son of man, I will ſhew thee yet *greater abominations* than theſe. As for *profane Oaths and Curſes*, the monſtrous Sins of our Age, in which for a long time, Oaths have vyed with words

words for number, & the Studyed Eloquence of the times hath been how to Swear, in the moſt thundring & terrifying dialect; can any thing expreſs more ſcorn of the Sacred and Tremendous name of God, than to make it the wanton by-word of our common talk, and the mention of it the uſual fruit of our *Madneſs and Fury*? that men, when angry at their fellow Creatures ſhou'd take their revenge upon God, by tearing and rending his dreadful name! That God and the Devil ſhou'd both be regarded alike by them! For either word ſerves the turn, that which firſt comes in their way, and uſually where God's name is at the beginning of a Sentence, in an horrid Oath, the Devil's is at the end of it, in an helliſh Curſe, and they ſeem to have an equal reſpect for both.

As for the breach of the Holy Sabbath, ſince nothing hath a more direct aſpect upon the Honour of God, than the Reverence and Solemnities of his publick Worſhip, in United Aſſemblies; and ſince he hath intimated his will, that this be on one day in Seven, it muſt needs be a bold ſtroke at his Honour, in them that needleſsly refuſe to contribute openly to it. It was a Sacrilegious thieving from God's Alter, that was part of the heavy charge againſt *Eli*'s Sons, they would have God's Portion, and force him to change without his conſent, *Ch.* 2. *v* 15, 16. And is not the Sacriledge as great in defrauding him of his time, and the homage belonging to it? We find an univerſal flame of Zeal in our Saviours Breaſt, upon an irreverent profanation of that holy Temple where God viſibly dwelt; and will not his day deſerve as zealous a vindication as his houſe? Since they are two circumſtances of one rank, can any one tell me, why *Hallowed time* ſhou'd not be as ſacred as an *Hallowed place*? Oh how diſhonorable then to God is their Crime, who proſtitute his ſacred time to Secular Uſes! One is Journying, another Phyſicking, and a third taking his Pleaſure; and thus the Lord's-day is made the very Dunghill-day, on which ungodly men, throw all the refuſe-buſineſs of an idle or miſpent Week; and many of theſe are under Self-condemnation, while at other times they can ſtand up in the ſolemn Aſſemblies, to profeſs an Obligation on their Conſciences, to obſerve the Fourth Commandment; but alaſs their hearts are not yet inclined to keep that Law!

John 2. 15, 16.

As

As for the ſhameleſs violations of the Laws of Chaſtity; they have been both by God, and many Pagan Nations, numbred among the blackeſt Crimes, inſomuch, that God hath peculiar *reſerves* of vengeance for thoſe that commit them; *Whoremongers and Adulterers God will judge.* 'Tis ſuch an awful and terrefying word, which dropt from the Wiſe-man, that it may aſtoniſh us to think how any man's Conſcience can get over it, without agonies of dread; *The mouth of a ſtrange Woman is a deep pit, he that is abhorred of the Lord, falls therein.* And this was another of the ſo ſcandalous and puniſhable faults of *Eli*'s Sons.

Heb. 13. 4.

Pro. 22. 14.

Now theſe things ſhew, what mighty Service you will do for the Glory of God, if you can cover his *Name* from theſe affronts of ſcornful men; either by ſuppreſſing their Vices, or making them ſhameful and coſtly to ſuch as will give them harbour. Oh how honourable would the name of God be, if we could but ſee the day, when none ſhould dare to uſe it but with ſolemnity and reverence! When none ſhall take an Oath, but as a part of the ſerious, awful Worſhip he owes to the omniſcient Ruler of the World; when an univerſal ſilence on the Sabbath-day, from the noiſe of Secular buſineſs, ſhall help to Proclaim our profound veneration for God, while he is in his holy Habitation.

2. Such perſons do directly honour God, in their ſincere attempts of this kind, as they plainly manifeſt their own great eſteem of God, and reverence for his Laws: What greater repreſentation can men give of God, than that he is a Being whoſe reproach they cannot bear, one ſo great, ſo good, ſo loved by his Servants, that they are content to vindicate his Honour with the moſt expenſive zeal? Sure 'tis to the Glory of God when the World ſhall ſee, he hath ſome friends who dare eſpouſe his Quarrel, ſome who are open Advocates for his deſpiſed Authority; that in a degenerate age, there are ſome to proteſt againſt the Uſurpation of Satan; ſo that if he be not honoured in the Reformation of the Publick, yet in as much as you have vigorouſly contended for it, I may ſay as the Apoſtle; *On your part he is glorify'd, though on theirs he is evil ſpoken of.*

1 *Pet.* 4. 14.

II. The

II. The next General Head, is, to ſhew how God will honour them that ſhew ſuch tenderneſs of his Honour.

Firſt, He will honour them by his own eſteem and approbation of them they may be the World's droſs, but they ſhall be God's *Jewels*; the men of *Sodom* ſcoffed at *Lot* for reproving them, but God honour'd him as a *Righteous Soul.* The Profane Crew may cry out upon you, as they againſt *Paul*, *Away with ſuch fellows, they are not fit to live.* But God will ſay rather, *Of you the world was not worthy.* And I hope God's good word is more to you, than the applauſes of all the world. 2 Pet. 2 8. Act. 22. 22. Heb. 11. 38.

Secondly, He may probably place viſible marks of Honour upon them in this Life. Our good Name is in God's keeping, who hath many ways to advance our eſteem, and when he pleaſes our rankeſt enemies ſhall contribute to it, as *Mordecai* found; all promotion hath its riſe in the Court of Heaven, ſo that he permits or hinders it as he pleaſes; he can bleſs your Subſtance unto abundance, and put you into the common road of Honour. Pſ. 75. 6. 7.

Or he may honour you another way, *viz.* by giving you great ſucceſs in your worthy attempts; and verily that will be no ſmall Renown, to be ſuch Bleſſings in your places; to be Conquerors over the Vices of the Age; to hide a multitude of Sins, and to ſave a Nation from ruine, ſuch a good Name will be a precious Ointment of Everlaſting Savor.

And verily Sirs, God hath in part thus honoured you; 'tis to your Glory, that not only at home, but abroad in the neighbouring Kingdom, ſome of us have heard the fame of your Zeal. I may ſay to you, as *Paul* to the *Theſſalonians* (only putting your *Zeal* inſtead of their *Faith*) That 'tis every where ſpoken of, they needed not that we ſhou'd tell them, for themſelves ſhew us concerning you: They can tell that *Dublin* is no ſafe Harbour for the Profane and Lewd to come to; that in it are Magiſtrates and People, that profeſs themſelves a Terror to Evil-doers. 1 Theſſ. 1. 9.

Thirdly, God will not fail to Honour them eminently in another World, and there great things ſhall be done to the man whom the King of Heaven ſhall delight to Honour: There doubtleſs, they who have laboured to turn many from

Dan. 12. 3. Unrighteousness, as well as they that have turn'd many to Righteousness shall shine, not with the common and faint glimmering of the *Firmament*, but with the more bright lustre of the *Stars*; yea they shall differ from other Stars in Glory.

The APPLICATION.

I. *Use.* Is God so highly Honoured by such Endeavours? Then let us all be concerned for his Honour, in this way: The Text suggests to you the *Weightiest* Argument in the World, *viz.* That you should do it for *God's sake*, and the most Sensible Argument, do it for your own sake; 'tis the Cause of God's Honour, and the Interest of your own: But methinks nothing should more move us, than the just, but terrible interpretation, God will put upon our neglect to promote this Work, even *that we despise him*; as tho' he were some Contemptible Being, whose Glory we think not worthy our Contending for. Dare we lye under so heavy a Charge? Certainly, My Brethren, we serve a God, whose Honour well deserves our pains to uphold it; nay, can we make him the great Object of our Solemn Adoration, and daily Homage? Can we think him meet, at whose Feet to cast our selves down, in a Reverent Prostration, and yet at the same time, not judge his Honour worth maintaining? This wou'd reproach our selves, with the grossest Stupidity, for Worshiping one with awful dread, whom we are content, should be made contemptible with others. Ah, base Creature, that hast such a God; of such Infinite Majesty, Wisdom and Goodness, and yet refusest to plead for him! A dumb and useless Idol might servve thy turn, since thou carest not how mean and vile, the Object of thy Worship is.

But I would rather hope of you, that hear me now, That you are rather inquisitive, how you may contribute to God's Honour in this Affair; probably you'l say, from such a man as *Eli*, God might expect it, he being an Eminent Magistrate, had power to do what private persons cannot, had we the

Sword

Sword of Juſtice, we would ſurely draw it in God's Quarrel and Defence; but what can we do now?

Anſw. Firſt, 'Tis indeed moſt true, that Magiſtrates have more Eminent Advantages for Honouring God this way, which they ſhould by no means loſe. They are the Life of every Honourable Enterprize, giving *credit to it* by their Example, and *Security*, by the ſhelter of their Authority, they are the Principal Wheel in all Regular Publick Motions, if they ſtop, or move heavily and unwillingly, the whole Affair halts; thô inferior perſons ſhould be never ſo zealous, yet without them, they may ſit down and lament, that the Children are come to the birth, but there is no ſtrength to bring forth.

For this reaſon it might be that *Reforming Work*, was not purſued in the two late Reigns, thô the ſame perſons were then living, that with ſuch Pious Reſolution, began it ſince in the *Metropolis* of the neighbour Kingdom; they were then, formed, thô more ſecretly, into a Religious Society; but there was ſo much Wickedneſs, at that time, in High places, that ſuch a Deſign could find no Countenance: But now that Publick Authority, as a *Monument* of *Gratitude*, for our late Deliverance, hath declared War againſt thoſe Domeſtick Enemies, I mean, our Scandalous Impiety's. Now that our King hath *Decreed this Juſtice*, and our Parliaments have Voted down Profaneſs, now that *Wholſom Laws* are Enacted (may they be as Irreverſible as the Laws of the *Medes* and *Perſians*) we ſee, there wants not a number who are ready to run to that Banner which is diſplay'd for the Honour of God; ſo great is the Magiſtrates Influence in this matter; yea, and that of Subordinate ones too, that the cauſe of God's paſſing Sentence upon *Jeruſalem* was this; they could not find one that would *Execute Judgment*, not a Magiſtrate would appear to Countenance what was good, ſo that ſuch may be ſaid to be entruſted with *Ten Talents*, when private perſons have but *One* or *Two*. *Jer.* 5. 1.

What Conſcience then ſhould they make of ſuch a great Prize in their hands? ſince this is the very expreſs end, which God, who gives them their Power (and will ſhortly ask an account of the uſe of it) hath aſſigned it to, *viz.* to be a *Terror to Evil doers*. Were I to be their Monitor, it ſhould be in *Rom.* 13. 4.

David's words, *Be wiſe O ye Rulers, be inſtructed O ye Judges of*
Pſ. 2. 10. 11. *the Land, ſerve the Lord with fear: Kiſs the Son leaſt he be angry.* I would humbly ask whoſe Superſcription do you bear? and ſince the Truth, as well as a regard to your own Honour, allows you to ſay, *God's*; Oh then render to him, the things that are his! You would not incur the ſuſpicion of Diſloyalty to your Prince, by conniving at publick Affronts to his Name or Perſon; It wou'd be with you a ſtrong Argument which they uſed to *Pilate*, *If thou let this man go, thou art not Cæſar's friend.*
John. 19. 12. 13. It touch'd him ſo to the quick, that he durſt ſhew no more favour to our Bleſſed Lord: Why ſhould it not be a ſtronger Argument, to tell you that you are not God's friends if you let Profligate Offenders eſcape? In a word, Magiſtrates ſhou'd be like the Heavenly Orbs, not barely to roll over the peoples heads in a Lordly Dominion, but alſo to afford a Benign Aſpect upon the Commonweal.

Secondly, Yet as every *Common Soldier*, without leaving his Rank, may do good Service in the Battel, as well as his *Commander*, ſo may all of you caſt ſome Mites into this Treaſury of God's Honour; in ſuch Inſtances as theſe. ——

I. You may ſerve his Honour in this matter, by laying the Impieties of the Profane before the Magiſtrate, in order to puniſhment. Be not aſhamed to come in as witneſs for the Great King of Heaven; *Eli* found many Informers againſt his own Sons, this aggravated his Crime, in not Reſtraining them; If Magiſtrates will not execute Juſtice, the Guilt lyes at their door, but if you do not carry it thither, I fear it will lye at your own: We oft ſpeak of bearing a *Teſtimony* againſt *National Sins*; The beſt Teſtimony that I know of, is that before a Magiſtrate in order to their being puniſhed. I truly think no Cuſtomary, bold Sinner, that openly Offends, ſhould be ſpared, thô he were our Companion. Remember *Eli* ſuffered for ſparing the Offspring of his own Bowels; when God upon the Scornful Language of a Degenerate Age, cries out Who is on my ſide? Who dares but Offer himſelf? And as all ſhould do their part in general, ſo it were to be wiſh'd, That ſome who are moſt capable of prudent, active ſervice, would joyn themſelves to thoſe Societies, which are well enough known in this City, to bear part of the Burden, in this both

Neceſſary

Neceſſary and *legal* deſign, as Sinners *joyn hand in hand* to eſcape punishment, ſo ſhould you joyn to prevent them: Let me tell you, in this Caſe more than ordinary concern ſhould be ſhown, that paſſage of *Auſtin* being applicable here; *Non amat, qui non zelat.* He is hardly a Friend of God, that is not warm and earneſt in this important Service. Prov. 11, 28.

2. Many of you may honour God in this work with your *Subſtance*: You know the precept is general, but when you come to put it in practice, it muſt be in ſome particular inſtance, and I know no occaſion to which I may more properly apply it, than this in hand, being an affair that neceſſarily involves in it, conſiderable expences, of which the occaſions are *Juſt and Honourable*; much may be ſaid to commend ſuch liberality; let it be conſidered that it excels *ordinary Charity to the poor*, which yet Chriſt will take eminent notice of, in the day of Judgment, and to which ſo many remarkable promiſes are made by him. The great advantage of which is, that God will allow it to have an ultimate reference to himſelf, *in as much as ye have done it to theſe, you did it to me.* But in this Caſe, what we give, is more directly and immediately *done to God*, without the benefit of ſuch a favourable conſtruction as that. Pro. 3 9. Mat. 25. 40.

Beſides, that ſuch occaſions do not offer themſelves ſo frequently as thoſe for common Charity, you are always encompaſſed with Objects of that Nature, but you have not always ſuch noble deſigns on Foot for the honour of God, to require your aid; ſo that I may very properly here, apply Chriſt's words on ſomething a like occaſion; *The poor you always have with you, but me ye have not always.* Take therefore the preſent opportunity. Mat. 26. 11.

3. You ſhou'd all further this bleſſed Work, by giving it countenance and approbation. There is no doubt, but while immorality hath ſo many Patrons, *this way* will be every where ſpoken againſt, and they that attempt the reſtraint of lewd men, tho' in the moſt regular way, will incur the *ill Word* and *ill Will* of ſuch, as either feel, or fear the juſt puniſhment of their Crimes; and eſpecially if they be neceſſitated to uſe what may ſeem leſs generous methods, tho' very lawful, for the more effectual promotion of their deſigned

ſigned end, as well as for their own ſafety, or if there ſhou
be the leaſt imprudent ſtep taken; but do you rather cove
their defects than agravate them; 'tis no wonder if when
filthy a houſe is ſweeping, ſome offenſive duſt ſhould fly a
bout, which is to be born in order to cleanſing. There ar
enough, to animadvert and cenſure, take not their part; le
Baal plead for himſelf, let Profaneſs be its own Advocate, b
not you ſo much the *Friends* of Publicans and Sinners.

4. Let all favour, and further it with their *earneſt prayer*
to God for ſucceſs. 'Tis an important conflict between God'
Kingdom and the Devils: Oh, hold up your hands in ferven
requeſts while the diſpute laſts. Favour O Lord their righ-
teous Cauſe; proſper thou the work of their hands. Ariſe,
and let thy Enemies be ſcatter'd; and turn away tranſgreſſion
from our *Jacob*, that iniquity may fall, and never riſe more;
ſhou'd be every one's Supplication, that wiſhes Gods honour.

II. *Uſe*, Since God will honour them that honour him, let
this greatly encourage thoſe that are engaged already in this
honourable deſign; *God will honour you.* This conſideration
ſhould make you renew your courage, and it will eſpecially
ſerve to counter-ballance any ſcornful reproaches, that may
be caſt upon you for your forwardneſs in this matter: 'Tis
perhaps not the leaſt of Satan's artifices, to make an odious
repreſentation of a good Work, and by the fear of oblique,
to affrighten us from purſuing it, it will be but his uſual way
if he ſay I will go forth, and be a ſlandring, *lying Spirit* in
the mouths of many, againſt them that are active againſt his
Kingdom of Darkneſs.

It will therefore be *no wonder*, if ſuch invidious ſuggeſti-
ons as theſe ſhould be heard, *viz.* That you are the *troublers*
1 *King.* 18. 16. *of Iſrael*, as *Elijah* was ſlandered by *Ahab*, for the like reaſon,
that you are baſe *Hypocrites*, who would be counted *Saints*,
but will cheat and lye, and do any ſecret evil; and that you
make a *gain* of this work, and the like; you know what ſort
of men they be, from whom ſuch venome may come, they
that are in the Service of the *Father of Lies*, muſt be allow'd
to make uſe of a little of *his Art*. But under all theſe Ca-
lumnies, I ſay to you in God's own words: *Fear not the re-*
Iſa. 51. 7, 8. *proaches of men, neither be afraid of their revilings, for the Moth*

ſhall

fall out them up like a garment; they'l come to nought ſo long as they are without a Foundation: However in the mean time, you have this to oppoſe, God will honour you, and therefore in contempt of all their reproaches go on with reſolution, ſaying with *David*, in the like caſe; *Let them Curſe, but Bleſs thou.* Pſ. 109. 28.

Yea, whatever other difficulties may occur, let them only ſerve to make the Triumph of our Zeal, more conſpicuous; remember that you are *Soldiers* of Jeſus Chriſt, and therefore for ſhame, muſt not flee for a little danger, you are bound to *endure ſome hardſhip*, elſe you in effect ſay, that you will be Soldiers for any thing, but Fighting; you'l give him any proof of your valour, except by expoſing your ſelves to hazard: How ridiculous a profeſſion would this be in a Chriſtian, in theſe expreſs terms? 'Tis more becoming you to mount the Breach, and *to ſtand in the Gap.* 2 Tim. 2. 3.

My Brethren, you have hitherto run well; Oh that nothing may now hinder you, it would be very uncomfortable to *Thouſands* of them that love God, if your Zeal ſhould now *decline*, or if out of a regard to your own eaſe, you ſhould ſeek a diſcharge from this warfare, when at moſt, 'tis but the height of the conflict. To *prevent* which, I ſhall offer you ſome ſerious Motives, ſhewing you the evil conſequences of ſuch an unſeaſonable declenſion.

Motive I. You will looſe the happieſt opportunity imaginable for publick Reformation. There are ſome great *Engines* which to put in motion, is the greateſt difficulty; and to begin well, is the hardeſt part of ſome enterprizes; ſuch a buſineſs is *publick Reformation*, which is very happily begun among us. The Enemy, *viz.* All manner of iniquity, did come in as a Flood, but the *Spirit of the Lord hath lift up a Standard againſt him*, unto which you and many others have repaired, who have march'd up to the face of that bold Enemy, ſo that he hath already made an halt; *In* and *about this City*, you have had the cordial aſſiſtance of Magiſtrates, to whom we may truly bear this Teſtimony; that *they have not done the work of the Lord negligently, in witholding the Sword from juſt puniſhment*, as fearing the *Curſe* of God denounced againſt them, who do. Your Names have in great part been cover'd from reproach, Iſa. 59. 19. Jer. 48. 10. In the Margine.

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by their Secrecy, or by their Checks of ſuch as dare threat
and reproach you for your Duty; many of different perſw
ſions, have United in the Bands of Love for this work, a
ſome of Rank and Eminency both in *Church* and *State*, ſo th
now the work is become both *Eaſie* and *Honourable*, yea a
ſafe too in compariſon of what it hath been; you have gain
with ſome labour and pains, ſo much *ground*, that 'tis pity
ſhould be loſt again; after ſeveral thouſand Convictions
Swearers and Curſers, we can obſerve a ſenſible alteration
Rom. 3. 13, 14. mens dialect; thoſe Throats that lately were as *open Sepu*
chres, ſending forth a loathſome ſtench, are now, tho' n
painted Sepulchres (by aſſuming any great appearance of Piety
yet, cloſed and ſhut; and ſo do not give that publick offenc
nor are ſuch a common *nuſance* as formerly. How great a
Encouragement is this to proceed?

If we compare theſe things with the circumſtances, i
which as to theſe matters we were, not many years ſince, it
may tempt us to uſe *Balaam's* Expreſſion of Aſtoniſhment
Num. 23. 23. *What hath God wrought*? What a ſtrange turn is here in th
affairs of our Iſrael? And doubtleſs if you go on with you
wonted Zeal, and eſpecially if the Bulk of ſerious Chriſtian
who wiſh you ſucceſs, will promote it by their concurrent en
deavours, we may hope for a more general Triumph over th
Kingdom of darkneſs: And can you think of looſing ſuch a
opportunity as this, with any peace of mind? Verily, Sirs,
I tell you, many have deſired to ſee theſe things which yo
ſee, and could not ſee them; *many Mourners* are gone off th
Stage, that would with all their Hearts and Souls, have pu
their Hands to this bleſſed Work; had there been but ſuch
Laws, ſuch Magiſtrates, and ſuch other encouragements a
you meet with; but God did not honour them with ſuch
advantages, you are they whom he hath choſen to truſt thei
choice Talents with; ſhould you now after all, loſe this Sea
ſon, as great would be the guilt of neglecting ſuch a price i
your hands, ſo, there would remain no hope of ever ſeein
ſuch another; for when once Laws of this nature, are *lai*
aſleep by diſuſe, they are ſeldome awakned to purpoſe.

Beſides that your Zeal *in this City*, hath this ſingular ad
vantage attending it, that it is likely to be influential upo
th

the whole Kingdom, for as all the Blood in man's body circulates thrô the heart, and is there envigorated, ſo moſt of the Kingdom by turns have recourſe to their *Metropolis*, where they who are ſlack in this work, may by your Zeal be provoked to an imitation, and they who are, I fear, too ſecure from puniſhment in the *Country*, may meet with it here; it may be to their good, and *Amendment*: So that upon all accounts, you eſpecially are bound at this time, to beſtir your ſelves. And I may beſpeak you as *Hezekiah* did the Levites (in a work of Reformation too) My Sons be not you *now* negligent, for you hath the Lord choſen to ſerve him. 2 *Chron.* 29, 11.

Secondly, We may juſtly fear that Profaneſs wou'd be more rampant than ever, after this little Check given to it; I doubt we ſhould find that the ſhort contradiction it hath found from the late Laws, will have had but the ſame effect, as *Paul* ſays, God's Law once had upon him, that is only to irritrate their Luſts, *Rom.* 7. So that they will not *only* be as the dog in returning to their Vomit, *but alſo* as the dog let looſe, who is much the fiercer, for having been chained: If once Evil men burſt theſe bonds, and defeat theſe preſent attempts, who can but tremble to think, with what improved inſolence, recovered Wickedneſs will Triumph and *Inſult*, when once it knows the ſmallneſs of your ſtrength to oppoſe it. I may therefore allude to that of St. *Peter*, 2 *Epiſt.* 2 *Ch.* 21 *v.* and adventure to ſay, It had been *better for you* never to have begun than now to decline, better not to have fought, than to give Iniquity the advantage of a Victory, by an untimely retreat.

Thirdly, Such a declenſion of your Zeal, will betray an unſoundneſs in the Principles by which you have already been acted; You know that ſome are apt to ſay your Zeal is not *Fire* kindled from Heaven, but either from ſome *Perſonal Quarrel*, or an hypocritical *affectation* of *Eſteem*, or at beſt, but a Childiſh fondneſs for a *Novel* buſineſs, which laſts while it looks like a Wonder, and then it becomes a wearineſs; Now ſhould you indeed deſiſt in your preſent circumſtances, it would encreaſe this preſumption. I hope that you are acted by the moſt Noble Springs, from an awful tenderneſs for *the Honour of God*, grieved becauſe *Men keep not his Law*, and from a compaſſionate concern both for *Sinners* perſonal, and the *Nations* com- Pſ 119. 136.

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mon good, which you have the ſagacity to apprehend approaching ruine of, if Iniquity go uncontroll'd; But if th have been your reaſons, they will yet be of force with y Is not the name of God, and the Publick Good, as preci now as a few Years ſince, or have not ſuch flagicious Crim the ſame hurtful influence and aſpect upon both ſtill? Oh, ware that you caſt not a reproach upon all that you have d hitherto, by a voluntary deſertion of that Cauſe, which lat you ſeem'd ſo warm for, remember that a right and juſt Ze hath this Character, that 'tis *always*, and not only for a time

Gal. 4. 18

Fourthly, The unconquer'd obſtinacy of Wicked men w ſhame and reproach you; 'twas the Glory of Our Lord Je that when He and the Devil, had ſuch a *ſtated Conflict* in t Wilderneſs, the Devil after many vain aſſaults, retreated, a Our Saviour *kept the Field* as Conqueror: But it will be yo great Reproach, if in the ſtruggle of this day between t Servants of theſe two Chieftans, you that are on Chriſt's ſi ſhould firſt faint and flee, eſpecially when you have ſo mu the advantage every way; the Flagicious Sinner hath God a his own Conſcience to contend with, as well as with you, hath both future and preſent dangers to diſcourage him, that upon the whole, it will be ſtrange indeed if he think h Sins will bear his Charges, or quit coſts, through diſgra and penalties here, and through the Horrours of an endl Night of darkneſs hereafter. But you have all things to en courage you, God and Conſcience, the Civil Authority, a Joyful Proſpects of Eternal Rewards, ſo that greater is yo *aſſiſtance*, greater your *encouragement*, every way, greater he that is in you, than he that is in them, and ſhall they ho out, and you languiſh, *You* have that have every way the a vantage of them, except you ſhould want it in your *own R ſolution*.

Mat. 4. 11.

Fifthly, Conſider the great danger that will follow, if th your neglect, the Work of *Reformation* ſhould not be accom pliſh'd: What a Train of Calamities did *Eli's* remiſsneſs puniſhing his Vile Sons, bring upon the *Publick* and *himſe* on himſelf and his poſterity after him? The *Enemy* in Goo habitation, the *Ark* taken Captive, and Thirty thouſand *Iſrael* ſlain, is the next news we hear concerning the Public

Ch.

Ch. 4. Then *Eli* himſelf dies the death of an *unredeemed Aſs*, breaks his neck with a fall, after that evil tidings had *broken* his heart, his Two wicked Sons are ſlain in the Battel, his Daughter in Law expires in her *anguiſh* and grief, and all his poſterity is left under the Curſe and Sentence of Rejection, which after the Reign of *Saul* and *David*, was executed by *Solomon*; the Vengeance of God follows him after death it ſelf, in the Generations to come; and all this *for the Iniquity he knows of*, for that *Emphatical*, that heavy Sin, of not puniſhing Scandalous Offenders: Oh what an awful warning ſhould this be to Magiſtrates and People that they incur not the Guilt of it! That they do not through negligence, or ſloth, or a fooliſh *Tenderneſs*, omit to vindicate the Honour of God, from the ſcorn of Profligate Sinners; we wou'd hope to ſee ſhortly that Univerſal Reſtraint of ſuch, as ſhall be both the *Safety* and *Ornament* of our Land, but if you, and others, if Magiſtrates or People, have no heart to do ſo much for God, who knows how ſoon the Glory may depart from us, and we be forced to write *I-Chabod* on all our Comforts, when the weight of ſome *Additional Curſe* alſo may fall on them who had ſpecial advantages for doing their Duty, but did it not. Nay yours after you may feel it, and the Frowns of God be entail'd on your poſterity, ſo provoking a Sin is it, not to riſe up for God againſt Evil doers, when he ſounds an Alarm to the Conflict.

Kin. 2. 27.

Ch. 3. 13.

Nay, let me tell you this thing further, that your own perſonal Piety in other relations, may be no ſecurity to you, againſt Temporal Judgments; *Eli* had, himſelf, a mighty Reverence for God, with what humble ſubmiſſion doth he adore the Juſtice of his Threatnings, *'Tis the Lord, let him do what ſeems good in his ſight.* His heart was ſet upon the Ark of God; That Word, *the Ark of God is taken*, knock'd him down dead; yet for all this, God's Anger was not turned away, but his hand was ſtretched out ſtill.—— No, far be it from me to let thee or thine continue in Honour, on thee ſhall be all that contempt and ſhame, which thou ſhould'ſt have poured upon thoſe Lew'd Wretches, and becauſe thou haſt let them eſcape, thou ſhalt not.

1 *Sam.* 3. 18.

Ch. 4. 18.

Sixthly, But then, if on the other hand, you are ſinc in theſe endeavours, how ſweet and comfortable will the Se of it be, at death and for ever! 'Tis but a poor Inch of Ti we have, in which to do our God *ſuch Service* as this, in He ven are no conflicts between Saints and Sinners; there is Warfare, all is Triumph and Peace, no tryal of your Coura and Patient Reſolution; 'tis in this preſent Life if ever, we mu Honour God in this kind; and ſure when you are going o the Stage, Conſcience will enquire what hath been done fo God and his Intereſt? And the more of Self-denyal, the mo pains, hazards and diſcouragements you have gone through to ſerve his Honour, the ſweeter will your Reflections on i be, and with greater confidence will you hope and pray fo his Salvation. Of this, you may ſee an Inſtance upon Record in *David*, *Pſ.* 26. 24. compared with *v.* 9. *I have not ſat with vain perſons, I have hated the Congregation of Evil doers: O gather not, thou, my Soul with Sinners, &c. Qu. d.* Thou Lord, that art the Omniſcient Witneſs, and ſhortly wilt be the Final Judge of all my ways, knoweſt that I never loved either the ways, or the company of profane Sinners; I have always appeared againſt them; I have checked, and diſcountenanced them, they have been a grief to me, and I have been an awe and reſtraint upon them; now therefore I pray let not me when I dye, go with them, with whom I could not endure to live; we were never *delightful Aſſociates* in the world, O never let me be their *ſorrowful Companion* in the next; and how certain accompliſhment muſt ſuch requeſts, ſo reaſonable and ſo ſuitable have? You ſhall go, not to ſuch as you grieved at and abhorr'd, but to ſuch as you have loved, where none ſhall either *offend God*, or *grieve you* by their Sin and Folly, where ſhall be *no more reforming work* to do; becauſe no more Sin or Blemiſh, *no more conflict*, becauſe no Enemies of God; no more danger or *hazard in God's Service*, becauſe none to oppoſe: Where all your difficulties and diſcouragements ſhall be left behind, to poor mortals that ſhall follow after you, complaining and groaning, through theſe *Black Tents of Kedar*, when you are free from the woes and vexations thereof.

And

And then my Brethren, then will come the Crowns and Thrones, the Robes and Palms of Victory, to adorn them who have with greateſt zeal and labour, ſtriven againſt Sin and Satan, for God and Holineſs: Oh who would want theſe comfortable thoughts upon a dying Bed! How much better is this, than have Conſcience chaſe thee out of this world into Eternity, with ſuch upbraiding clamours, as Go, thou ſlothful *unprofitable* Servant, thou *unſavory Salt*, thou *Cumberer* of the ground, thou *deſpiſed Veſſel*, in which thy God had no pleaſure, to make any uſe of!

But then that you may reflect thus comfortably upon your endeavours, you muſt be directed by ſuch Rules as theſe.

1. Beware that none of you be Guilty of wounding the Honour of God your ſelves, while you pretend to repair the Injuries it receives from others; let no man think to compound for any Indulged Crimes of his own, by being ſevere upon thoſe of others; you have many Obſervers, let it be your care to diſappoint them that watch for your halting; the wicked *Cham's* of the Age will be glad to ſee the *Noah's*, the promoters of Righteouſneſs, Drunk; remember that they who *reprove the Works of Darkneſs*, muſt have no *fellowſhip with them*. You will much more freely throw the firſt ſtone at others, when you are without ſuch Sins your ſelves. *Eph.* 5. 11.

2. See that God's Honour, be the end directly deſigned by you; go not along with others, meerly for company, when you think not why, that it may not be ſaid of you, as of him whom God *Ordained to be the Rod of his Anger* to a ſinful Nation, that you indeed have done what greatly honours God, *howbeit you mean it not ſo*, an explicite vigorous intention to ſerve your Makers glory, is an eſſential part of ſuch more immediate Service. *Iſa.* 10. 7.

3. Shew your ſelves ſatisfy'd with God's honour, for your *Reward*, being far from a proud affectation of human applauſe, or any nauſeous diſcovery of Self-eſteem; would it not be a ſad exchange, if God ſhould ſay, they have their reward? To loſe the approbation and favour of Heaven, for the miſtaken good opinion of poor Worms. Let then the moſt unaffected humility ſhew that you love not the praiſe of Men,

ſo

ſo much as the praiſe of God. Let no man have occaſion, ſo to Interpret your carriage, as if the Language of it, were like that of vain-glorious *Jehu*, *Come ſee my Zeal for the Lord.*

'Tis then an happy caſe indeed, when a man's Face ſhines as *Moſes's*, with the luſtre of eminent perfections, and *himſelf* knows it not, or at leaſt covers them with a Vail of Modeſty; while you endeavour to be as the lights of the World, be like the bright *flaming Taper*, which at once caſts a ſplendid light before others, and yet an obſcure ſhade about it ſelf.

4. See that the methods you uſe in this work, be as ſuited to the honour of God as the matter of your Zeal is, I take this for granted, that you are acting in the ſafeſt Cauſe in the World, you are not proſecuting any for differences of Judgment in Religion, or matters of Conſcience, in ſuch a caſe, mens miſguided Zeal, oft makes thoſe woful miſtakes (ſpoken of by Chriſt, *John* 16. 2.) that I ſhould fear to wiſh you *God ſpeed.* But yours is the moſt unexceptionable cauſe, *viz.* To expoſe to puniſhment thoſe profane practices, which no Conſcience was ever ſo perverſe, as ſeriouſly to eſpouſe; Who ever heard any cry out in bitter agonies, that they had not Sworn, or Whor'd, or contemned the Sabbath more?

Now take care that your means be as warrantable, for the diſcovery of ſuch Offenders; you know 'tis ſpoken to God's honour, that he *Tempts no man to Evil*, neither let any ſay that he was tempted of you, as I doubt not but you count it a wicked thing to provoke a man to paſſion, in hopes that he will Swear and Curſe, ſo ſhould you in other caſes, be afraid to *lead any into Temptation*, 'tis not honourable to kindle thoſe impure flames, which you would quench, and which cannot burn the leaſt while, without offence to God, nor is it ſafe to give poiſon, in hopes of an Antidote; beſides that it may prove a dangerous temptation to your ſelves, and you fall into the ſnare you hid for others, or at leaſt may bring you under the reproach and ſuſpition of an evil deſign, by ſuch as ſhall refuſe your bait, and ſo you get a blot not eaſily to be wiped out.

Jam. 1. 13.

Laſtly, Be greatly concerned that you can honour him no more in this matter, eſpecially if your endeavours ſhould not

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in the main prove ſucceſsful: Oh grieve under it, *for God's ſake*, that his great name muſt yet ſuffer contempt, his worſhip be deſpiſed, and his Laws trampled under feet, and you cannot help him; *for the Nations ſake*, that when God would purge them, they would not be purged; Mourn over a people that hate to be reformed, for whom what will remain but utter deſtruction, of which Incorrigibleneſs in Sin, is a *deſperate Omen*, 'tis ſaid of theſe Sons of *Eli*, that they would not harken to their Fathers reproof, *becauſe the Lord would deſtroy them*; and for your *own ſakes*, that God will not honour you with ſucceſs in ſo noble ſervice.

But to conclude, if on the other hand you do prevail (as I would by no means deſpair of it) then will it be *God's Glory*, to have his name held reverend, and his Law made honourable; 'twill be the Glory of *our Land*, to be called an Habitation of Holineſs; the Glory of our City, that 'tis a Faithful City, *full of Judgment, in which Righteouſneſs lodges*; yea, *Iſa.* 1. 21. the Glory of *our Prince*, that in his days we were delivered, not only from Popery and Slavery, but from a terrible contagion of open Profaneſs, and that in His time, Righteouſneſs and Peace kiſs each other.

And it will be the Glory of *all you*, who have been active Inſtruments of all this, for having honour'd God, you he will honour: And the *Shame* ſhall be to none, but them, who deſerve no better, and for whom the moſt charitable Prayer we can put up, is that of *David*; *Fill thou their Faces with ſhame, that they may ſeek thy Name O Lord.* *Pſal.* 83. 16.

FINIS.